TAFSEER AS-SA'DI

Juz' 1-3

تفسير السعدي

تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di

IIPH
الدار العالمية للكتاب الإسلامي

VOLUME 1

TAFSEER AS-SA'DI

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تفسير السعدي

(تيسير الكريم الرحمن في تفسير القرآن)

جزء ١-٣

Abdur-Rahmân Nâsir as-Sa'di

Translated by

Nasiruddin al-Khattab

Edited by

Huda Khattab

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1:6. Guide us to the straight path.
1:7. The path of those whom You have blessed; not of those who have incurred Your wrath, nor of those who have gone astray.

﴿In the name of Allah, the Most Gracious, the Most Merciful﴾ that is, I begin with every name of Allah (*Subḥânahu wa Ta'âlâ* – Glorified and Exalted is He); this includes all the (beautiful) names of Allah.

﴿Allah﴾ – He is the One Who is worshipped, the only One Who deserves to be worshipped, because of the divine attributes He has, which are attributes of perfection.

﴿the Most Gracious, the Most Merciful﴾. These two names indicate that He possesses great mercy that encompasses all things and includes all living beings, and He has decreed it for the pious, the followers of His Prophets and Messengers. Absolute mercy is for them; others have a share of it.

It should be noted that one of the basic principles on which the early generations of the Ummah and its leading scholars are agreed is belief in the names and attributes of Allah and how those attributes are manifested. For example, they believe that He is Most Gracious, Most Merciful; He possesses mercy that is one of His attributes and this mercy has an impact on His creation. So all types of blessings are signs of His mercy. The same applies to all of His names. We may say concerning the All-Knowing that He has (unlimited) knowledge, by means of which He knows all things. Similarly, the All-Powerful is possessed of might and has power over all things.

﴿Praise be to Allah﴾. This refers to praising Allah for the attributes of perfection and for His actions that are based on generosity and justice. So to Him be perfect praise in all ways.

﴿the Lord of the worlds﴾. The Lord is the One Who sustains all creatures – which refers to all beings other than Allah – because He

created them, granted them everything that they need and bestowed great blessings upon them; if they were deprived of those blessings they would not be able to survive, for whatever blessings they enjoy come from Him.

He sustains His creation in two ways, general and specific.

In general terms, this refers to His creation of all creatures, His granting of provision to them and His guiding them to that which is in their best interests, which enables them to survive in this world.

In specific terms, it refers to His cherishing of His close friends, by means of instilling faith in their hearts, guiding them to it, perfecting it for them and warding off from them distractions and obstacles that come between them and faith. In real terms, this means guiding them to everything that is good and protecting them from everything that is bad. Perhaps it is for this reason that most of the supplications of the Prophets used the word Lord (*Rabb*),[3] since all their requests and needs came under His special cherishing.

The phrase ﴿the Lord of the worlds﴾ indicates that He alone has the power to create, and He alone controls His creation, bestows blessings and is completely independent of means, whilst all of creation is dependent upon Him in all respects.

﴿Master of the Day of Judgement﴾ The Master (*Mâlik*) is the one who possesses the attributes of sovereignty, one of the implications of which is that He enjoins and forbids, rewards and punishes, and controls His subjects in all ways. This sovereignty is connected to the Day of Judgement, which is the Day of Resurrection, the day on which people will be judged on the basis of their deeds, both good and bad. On that day, His perfect sovereignty, justice and wisdom

[3] Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The